

The Llano Colonist

PUBLISHED EVERY SATURDAY AT LLANO COLONY
LEESVILLE, LOUISIANA.
BY THE LLANO PUBLICATIONS

Entered as second-class matter, May 14, 1921, at the postoffice at Leesville, La., under act of March 3, 1879.

SUBSCRIPTION PRICE, \$1.50 PER YEAR

FOREIGN SUBSCRIPTIONS: Canada, \$2.00; Other Countries \$2.50.

Make all remittances for subscriptions and address all communications regarding the publications to The Llano Publications, Leesville, La. This will avoid trouble and delay in registering changes of address, etc.

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CARL GLEESER—Editor.

To-day, September 9, 1922, is the 400th anniversary of the first circumnavigation of Mother Earth, at least the first recorded in human history. John Fiske, in his "Discovery of America," describes Magellan's voyage as "the most wonderful feat of navigation that has ever been performed, and nothing can be imagined that would surpass it except a journey to some other planet." Friend Robert Whitaker, of Seattle, Wash., reminds us of this fourth centennial in No. 1, Vol. 1 of The Cosman, published by him. This little paper is "A Call to World Consciousness, World Fellowship and World Unity. The 9th day in September is also Robert Whitaker's natal day, to which we tender our congratulations. Robert is pastor of the Fellowship Church at Seattle.

We learn that in Los Angeles, Calif., there has been organized a co-operative exchange, that, according to those who have availed themselves of its services has already accomplished much good. Its slogan is: "Let's forget money and breathe easy; what you need and desire for what you have to give—all in the name of service. In 1894 the writer started a similar movement in California under the name of the Labor Exchange and much good was accomplished for a number of years. The right spirit of mutual helpfulness can make a co-operative exchange or mutual service exchange a powerful lever in advancing the members' welfare and a permanent good. If you cannot come to Llano Colony, why not try to start a co-operative exchange in your bailiwick. And why not do it right away?

We are in receipt of a lot of propaganda on the shopmen's strike from Vice-President Holden of the Kansas City Southern R. R., consisting of a number of quotations from publications completely controlled by the Wall St. syndicate of bankers who manipulate the railroads for their own enrichment at the expense of the working people. How in the world he expected us to fall for that kind of dope passes our comprehension. It is especially addressed to the farmers; on the assumption, it would seem that they are totally ignorant of the actual state of affairs, and dead easy to be taken in. Some of the experiences farmers have had of late, however, are opening their eyes. According to a letter written by a farmer's wife to the Macon (Ga.) Telegraph, the farmers are getting wise to what the railroads are doing to them.

"Last year they sold \$772.06 worth of cantaloupes, paying \$611.20 to the railroads, to get them to market netting \$163.86. They sold \$1,029.50 worth of watermelons, paid the railroads \$865.90, and netted \$163.60.

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The Narrow Way of Conscious Enlightenment

No one can learn to really know anything except by the exertion, exercise, or activity of his or her own native powers of inquiry, apprehension and understanding. The mental operations called learning, studying or thinking, are radically and essentially operations by and of the student himself, and cannot be performed for him by any substitute whatever. To deal with any subject of thought intelligently one must be an accurate observer and a skillful investigator and take nothing for granted. The child learns to speak by imitation, analysis and practice, and nature says: "Why shouldn't everyone continue to learn everything else in the same way.

The child's method of learning is evidently self-tuition under guidance, and nothing else. He learns, i.e., gathers up, acquires, knows a vast number of facts relating to things about him; and moreover, by intuition solely the gains a practical acquaintance with the arts of walking, seeing, hearing, etc. Who has taught him? Nature—himself—practically they are one. In the ordinary sense, indeed, of the word, "teaching," Nature has not taught him at all. She has given him no rules, no laws, no abstract principles, no formulae, no grammar of hearing, seeing, walking, or talking; she simply gave the faculty, supplied the material, and the occasion for its exercise, and her pupil LEARNED TO DO BY DOING. This is what Nature, the teacher, the guide, the supervisor did. But something more she did, or rather in her wisdom left undone. When her pupil, through carelessness and heedlessness, failed to see what was before him, when he blundered in his walking or talking, she neither interposed to correct his blunders, nor indulged in outcries and oburgations against him. She bided her opportunity. She went on teaching, he went on learning—and the blunders were in time corrected by the pupil himself.

Even when he was about to burn his fingers, it was no part of her plan to hinder him from learning the valuable lesson taught by the ministry of pain.

The child learns to speak by hearing and using whole words, by imitation, analysis and practice. Why not, then, says Nature, let him learn reading in the same way? Let him in view of entire words, echo the sounds of them received from the teachers; let him by analysis separate them into their syllables, and the syllables into their letters, and it will be found that the phonetic faculty of the compound leads surely and easily to that of its separate parts.

In pursuing this only natural method of instruction we notice that the pupil frequently repeats the same process, going over and over the same ground until he has mastered it, and as in learning to walk he often stumbled before he walked freely, and in learning to talk often blundered and stammered before he could use his tongue readily, so, while learning to read in Nature's school, he will make many a fruitless attempt, be often puzzled, often for a while miss his path; yet all the while HE IS CORRECTING HIS ERRORS BY ADDED KNOWLEDGE AND EXPERIENCE, sharpening his faculties by practice, TEACHING HIMSELF BY HIS OWN ACTIVE EFFORTS, and not receiving passively the explanations of others; deeply interested too in discovering for himself that which he would be even disgusted with if imposed upon him by dogmatic authority, he is trained even from the very beginning in the method of scientific investigation.

Mental science demands of students the exercise of their observing, remembering, comparing, generalizing, judging and analyzing powers. The acquisitions the students will make are their own acquisitions, the fruits of their own desire and mental exertions—the method by which they learn is their method. In all their learning they must pay homage to the authority of facts. Learn them accurately; grasp them firmly; apprehend, so as to thoroughly know and understand them. Compare them with each other, interpret one by another, make the known explain the unknown, generalize them, classify them, analyze them into their elements, re-combine the elements, attach new knowledge to the page already fixed in their mind.

Don't let facts slip away from you. To lose them, is to waste the labor you spent in acquiring them. Keep them, therefore, continually before you by repetition. Test general principles, said to be founded on them, by confronting them with your facts. In all this process the student is making use of natural means for a natural end.

It is in short, the method by which learners—whether the little child in the first school of Nature, or the adult man in the school of every science—learn whatever they REALLY know. The essential basis of all mental progress is a knowledge of facts—a knowledge

which, to be fruitful, must be gained at first hand, and not on the report of others; must be strict and accurate, and must be firmly retained. These are the essential conditions for the subsequent operations by which knowledge is appropriated, assimilated, and incorporated with the organic life of the mind.

All that man contains, manifests and is, he has derived, assimilated and made part of himself from Nature, the Cosmos, the Absolute, the Infinite, the Constructive process of Being, or any other name that you prefer to denominate it or Him-Her with. Intelligence is manifesting everywhere in the universe wherever man may go, and in the degree that man desires and aspires to gain and manifest intelligence he seems to attain to it or attract it.

The wonderful change that is going on everywhere in the world at the present time, was discussed at the mental science class at Newllano on Sunday night, September 3. This change is going on silently everywhere, and is the most important transformation that has come to pass during the last 1900 years. Many of the secrets of nature have been discovered and harnessed in the service of mankind. Enormous possibilities are revealed that exceed the wildest dreams of the imagination.

A new civilization is evolving, fetters of tradition are being broken, and mankind has entered upon its greatest period of existence and achievement in all ages.

In "Human Traits," Professor Irwin Edman says: "While in a large portion of our duties we are at the beck and call of the instincts which are our inheritance and the habits which we have acquired, we may also CONTROL our actions. Instead of performing actions as immediate and automatic responses to accustomed stimuli, we may determine our actions, single or consecutive, in the LIGHT OF ABSENT AND FUTURE RESULTS. To act thus is to act reflectively, and to act reflectively is the only escape from random acts prompted by instinct and routine ones prompted by habit.

To act reflectively is to delay response to an instinctive or habitual stimulus until the various possibilities of action and the results associated with each have been considered. An action performed instinctively or habitually is automatic; it is performed not on the basis of what will be the result, but simply as an immediate response to present stimulus. But an act (or a series of acts) reflectively performed is performed in the light of the results that are prophetically associated with them. In the case of instinct and habit, THE INDIVIDUALITY, ALMOST LITERALLY, DOES NOT KNOW WHAT HE IS ABOUT. In reflective activity HE DOES KNOW, and the more thorough the reflective process, the more thorough and precise his knowledge. He performs actions because they will achieve certain results, and he is conscious of that causal connection, both before the action is performed, when he perceives the results imaginatively, and after it is performed, when he sees the actualized fact."

"To think or to reflect means to postpone response to a given problematic situation until the possible consequences of the possible responses have been mentally traced out. Instead of ACTUALLY making every response that occurs to us, we make all of them imaginatively. Instead of consuming time and energy in physical trial and error, we make no response at all in action until we have surveyed all the possibilities of action and their possible consequences. And when we do make a response we make it on the basis of those foreseen consequences."

And this is the lesson that mental science would teach.

The Soviet Government of Russia, altho having all the political power at its disposal, yet requires of Russians, who want to return to their own country, that they are able to live at their own expense for a whole year, be organized into co-operative groups, and to be equipped with whatever machinery and tools they may require to engage in productive industry. And yet there are Americans who think it too exacting when a co-operative Colony, like Llano, wielding no political power, stipulates certain requirements of would-be members, not nearly so exacting or onerous as those set by the Russian government. The Colony is not in a position to do what a great and powerful government is at present unable to do. The unfavorable conditions now prevailing in Russia forbid an open door to immigration of even natives who wish to return.

Lionel Curtis at the meeting of the Institute of Politics at Williamstown, Mass., the other day insisted that the idea of the commonwealth must progressively displace the idea of the empire. He added: "The most perilous

task which a commonwealth can undertake is to attempt to govern other races," he said. "It cannot be done without the gravest risks to the principles upon which its own institutions are based. Athens and Rome are both warnings on that point.

WANTED

Llano Colony has need of several trained helpers in the following lines of work, who can now join us.

Installment members are called in to take their place when their services are needed in the Colony.

The following are now asked to communicate with the general manager at once:

**SHOE-REPAIRER, DAIRYMAN
BRICKLAYERS, TEAMSTERS
BAKERS**

Applicants must be willing to pioneer a little; and they should be anxious to learn to co-operate.

WRITE TO THE GENERAL MANAGER—
LLANO CO-OPERATIVE COLONY
NEWLLANO, VIA LEESVILLE, LA.

WHAT IS A SLAVE.

What is a slave? Not long ago, when Lincoln lived, a slave was one whose person was sold as a commodity. Now it is one who is obliged to sell his labor power as a commodity. Once the slave's body was held as property. Then the master cared for that body in order to preserve the labor power inherent in it. He fed the slave well, housed him and protected him exactly as a breeder of fancy horses cared for a thorough bred horse.

Now the master does not care for the slave's body, he only buys the labor power. If one slave's body gives out from hunger or occupational disease or industrial accident it is discarded, fired, shoved out of the way and the master buys the labor power of another. He is not buying bodies, he is buying labor power. The preservation of the body of his slave does not interest him as long as there are others to be gotten.

In Lincoln's time when the slave's body was hot, the master fed and housed that body even during unemployment. It is cheaper for the master to have a slave-selling labor power. During unemployment he does not need to feed him. The slave goes hungry, for the pittance allowed him as wage does not give him a decent living, much less does it permit him to lay by for sickness or unemployment.

The colored chattle slave knew what he was talking about when he refused to climb up on a rickety roof saying, "Hey, boss, send that white man up there. If I killed I cos you one thousand dollars. If he killed he cos you thirty cents an hour.

Owning nothing but his labor power, the wage slave is obliged to hunt a master, beg for a job, take what the master gives him or go out and starve.

Any wage worker who thinks he is not a slave gives evidence that he is also in mental subjection to his master. He lets his master do his thinking for him. Otherwise he would analyze life as he is forced to live it under the wage system and he would recognize his slavery and work for his emancipation.

What is a wage worker's life but a weary drudgery, day in, day out, always haunted by the fear of sickness or unemployment? Always forced to rent cheap houses, obliged to buy cheap shoddy clothes and cheap food. He must deny his children the right to higher education, must see his wife grow prematurely old from drudgery and privation. He and his family are forced to remain in one locality a life time, without any pleasure trips or travel for education anywhere. Chained thru lack of funds as firmly as a dog is chained to his kennel. Denied the right to organize, hounded by stool pigeons and armed gunmen, framed with bomb plots, befuddled with master class teaching, this is the wage worker. And is he not a slave?

There is one point on which we agree with the editor of the Duluth Herald. He says that a government that would perpetrate such an outrage as slavery would not last. We agree. It will not last. The government that permitted chattle slavery did not last, neither will a government that permits wage slavery.

History now records chattle slavery as a thing of the past. The time is coming when wage slavery will also be recorded as past, and it will be described as even more cruel than chattle slavery.

—Duluth Truth.

ARISTOCRACY AND DEMOCRACY

Throughout the ages mankind has moved on under two great controlling ideals of government; the predominating one, the rule of the many by the few, the aristocratic ideal; the other, embryonic, unformed, glimmering and flickering down the centuries, an ideal at times almost disappearing from view, again flaming, lurid with portentous light—a belief that society should rule itself.—Francis Parker.

Some one has said that language was first created to hide the truth. "All men are liars" is another statement, widely quoted. A horse jockey who covers the blemishes of the animal he is selling is covertly lying. A merchant who deceives his customer does the same. An editor who hides the truth is the biggest liar of all. And a politician who deceives his constituents deserves the hottest place in hell, together with the judge who betrays his trust.

Keep your heart on high, that is the sum of philosophy.—Victor Cousin.

Classified Section

FOR SALE—TAILOR SHOP, including Hoffman Press; best location in Parish Seat; population over 3,000. Parish 25,000; saw mills every three miles; good opportunity for tailor; no competition; \$50 to \$70 a week in cleaning and pressing; new orders about 400 a year; \$1500 will make the sale.—Address Box 4, Leesville, La. 220-1f.

TO EXCHANGE FOR COLONY STOCK—112 acres of land in Cecil County, Maryland; 12 acre wood-lot; 7 acres permanent pasture; 93 acres now under cultivation; two miles to shipping point; one mile to school; fine big stone house; barn and other out-buildings; land suited to the raising of wheat, corn, oats, clover and white potatoes, particularly. Price, \$5,300. \$4,300 of this can remain as a mortgage at 6%. For quick action will take Llano stock for the \$1,000 payment. If you want a bargain, write at once to Geo. T. Pickett, Llano Colony.

TRADE FOR LLANO STOCK.—160 cress in Minnesota; fair buildings; drilled well and windmill; mail and Phone; 8 miles to town; 1 mile to school. About 40 acres wood; 30 acres fenced; 50 acres in tame grass; balance natural meadow. Lime-clay soil. Price \$35 an acre (\$5600.00). Time on \$1200 at 7%; balance in cash. Will take Llano stock up to \$1900.00 as cash, par value.—C. J. S. care Llano Colony 147

FOR EXCHANGE—926 shares of Llano stock to exchange for property.—J. C. Nale, Box 32, Wasco, Calif.

FOR SALE—102 acres; 32 acres cultivated; 2 good houses; 2 barns. Price, \$5,000. Close to Colony hotel. See George T. Pickett. 39

FOR SALE.—41 acres of land; 4-room house, and barn, 100 peach trees; 20 apple trees; 20 grape vines; strawberries, blackberries, and dewberries; some figs. Well improved—terraced. Price, \$1100. Main road. A. E. WELDON, Rte 1, Box 63, Leesville, La.

SELL OR EXCHANGE—320 acres finest farm land in New Mexico with improvements. Trade for good timber land, or what have you? W. H. Lindsey, Llano Colony.

FOR SALE—500 acres; 30 in cultivation; lots of good timber on balance; good house; two tenant houses. \$10,500 for all. — See G. T. Pickett, Llano Colony. 38